far beyond the maximum demanded by a moral code. Love, too, quickens our anxiety to find out what is best to be done, will not let us leave it to chance or reckless speed whether or how relief or benefit should be conferred. Love thus expands the Conscience and quickens the Reason and even on this ground alone it would rightfully claim the supremacy over the whole man.'

We know also that the worst sorrows and sins of the world come through lack of love and that the best joys and the richest blessings flow from love alone and that if love ruled in every heart, earth would be no longer an earth but a heaven more full of gladness than poets or angels have ever sung.

In this connection, I am reminded of a pretty anecdote of Chinese origin, that a certain seeker after truth presented himself before a revered teacher and said—{c Can you sum up all the books for me in one word?" The prompt reply was *Reciprocity,* which may be paraphrased into ' *Amavath-sarvabhoothani'* and again into—c do unto others as you would be done by/ This was the sum total of the whole moral code condensed into that one word—*Reciprocity.*

Similarly, the essence of the whole body of religious truth could be distilled into one single word '*charity*' in the classic sense of *love.* The greatest thing in the world is Love ; the noblest quality is Love; the only saving grace is Love; the only adorable virtue is Love. And Love weaves itself into so many—why, into all the concerns and occupations of life.

We have seen in Chapter XI *supra* that the Supreme Being is the inner-self of all *(Sarvanfharyami).* Likewise, the Rishi of the *Isopanishad* says : "*He who sees all things in the Self and the Self in all things does not hate any one/or that reason.*" To Him there is no not-self and so nothing which is not dear. All objects become dear to him not for their sake but